

789 strictest sense of the word. It is rather an
 754 instinctive activity, which is influenced by
 superstition to which they have succumbed. In
 their opinion all misfortune and bad luck are
 [702] caused by evil spirits. The chief purpose of
 their sacrifices is to propitiate them (khein
 ban kha). But they well know that it is pos-
 sible to cause others harm with the help of the
 ksuid. Their magic consists of this and in
 warding off harm. The magic is not accomplished
 by special magicians who make a profession of
 it; but whoever believes he is able to harm
 others with the help of the devil tries it. In
 the same way, those who have to ward off harm of
 any kind hope to be able to accomplish this with
 the help of the devil.

753 If anyone has a throat ailment, whether it
 is a tumor or only hoarseness, they believe that
 it occurs through the influence of the devil u
 lasandol. Therefore a rooster or a pig is sacri-
 ficed in the courtyard of the person concerned.
 The blood of the sacrificed animal is given to
 the sick person to drink so that he may recover.

They do similar things when a person has a
 toothache or is sick with some kind of mouth
 ailment. This sickness is ascribed to the devil
 u jingbh.

753 If a child is born blind they believe that
 754 adultery on the part of the father is the cause.
 This adultery is punished in the child by the
 devil u yrysep.

The demoness ka tyrdaw causes attacks of
 cramps, and convulsive cramps are the work of
 the feared demoness ka shwar.

Existent ailments are made definitely worse
 by the devil u thynrei.

Whoever goes into the forest and hears the
 call: kâw-hoit, kâw-hoit, should hurry away be-
 cause the devil u 'suid-tynjang lives there and

553 that a Khasi told him, [L28] that all kinds of nuisance and deceptions occur with this method of name giving since one likes to save time and trouble."

"The dried fish are held by each end and cut into two pieces. Finally one wipes the yellow root that has been mixed with water on the right foot of the father, the mother, and the child."

244 Among the Synteng the following items are
782 offered in sacrifice immediately after the
553 birth of a child: some rice meal, eggs, roots and leaves. After the child is a month old (one often waits two months) the ceremony of the name giving is performed. This is done, if not by the sister of the mother, then by the oldest man of the sib. Sacrifices are brought again at this celebration, specifically two hens and a goat.

244 The parents of a newborn child are not allowed to cross a river, nor may they wash their clothes as long as the umbilical cord is not healed, since otherwise the mountain or river devil would harm the child.

245 Twins are considered a punishment, which has been incurred by somebody in the sib for violating a taboo. If the twins are of different sex, their bones may not later be placed in the common family grave.

2. Sacrifices during the Illness of a Member of the Family.

[751] Usually sacrifices are made only for internal illnesses. Because the Khasi cannot explain the origin of these illnesses, they are of the opinion that a devil has caused them. He must be angry with the person concerned

- 755 and must now be propitiated by a sacrifice.
782 For outside illness, for example, wounds which they have incurred by falling or hitting something, they do not make a sacrifice because the cause of the illness is known to them.
- For internal sickness the sacrifice is usually made in the court area if unfavorable weather does not prevent it. What should be sacrificed is determined only by the sacrificial priest (lyngdoh). If the illness is not important, an egg is sacrificed. (24) The

24. See above, egg throwing.

sacrificing priest takes a rather large dish (ka pliang kynthel) on which he places a lattice of little bamboo sticks. Now he takes an egg, caresses it, calls it goddess (ka blei), strews it with rice and smears it with red mud. Then he throws it with all his might onto the bamboo lattice. The inside of the egg runs through the lattice into the dish. He does this with one egg after another. This egg sacrifice is performed every morning and every evening until the sick person is well again. Many make the sacrifice early before sunrise and in the evening after sunset.

If the illness is of a more serious kind, chickens are sacrificed. This is done in the following way. The sacrificial priest strews rice on the chicken's head, then places the neck of the animal on the left index finger and holds the head of the animal down with his left thumb. Then he cuts open the chicken's throat with a knife. (25) The sacrificer

25. Cf. Table II, Picture 2:
Sacrifice of a Chicken among the
Khasi.

782 now draws the bronchia out through the opening
755 he had made [429] and according to their position he judges whether the sick person will get well or not. (26)

26. Cf. Sacrifice of the rooster, ka jingkhia syiar.

If the illness is still worse and death is feared, then the cleverest and most experienced sacrificial priests are called. Goats and pigs, and if the sick man belongs to the well-to-do, also cows are sacrificed by these. (27) All the relatives participate in the

27. Cf. above, Khein Ksuid

sacrificial meal with the priest.

If the illness is leading towards certain death, sacrifices are made until there is no longer any sign of life. Thus the father of a sick boy in Umpling, who himself was a sacrificial priest, sacrificed the most beautiful chickens all day long until the boy died in the evening from vomiting of blood.

Among the Synteng only rice, eggs, hens, pigs, and deer, but no cows, are sacrificed. Certainly many sibs are allowed to eat the meat of cows, but they are exceptions. Of the sacrificed animals the gods (or devils) receive only some blood, some of the heart and the intestines; the rest is eaten by those present.

3. Sacrifices and Ceremonies for a Death.

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782 Without interruption -- until death occurs -- sacrifices are offered for a dying

CHARITABLE DISPENSARY.

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surface soil of the hills upon which the houses are built.' Cholera is attributed to importation from the plains.

SANITATION.—It has already been stated that the ordinary Khasi villages are absolutely destitute of any conservancy arrangements. The sanitary condition, however, of the Station of Shillong is described as 'good.' The natural drainage is excellent. Drinking water is obtained chiefly from hill streams, and on the banks of these streams conservancy regulations are enforced. The water is conducted into the town by means of an artificial water-course. Public latrines have been erected at suitable places inside the town. The staff of sweepers and *addies* keeps the roads and drains clean, and the surface generally free from pollution. The sanitary condition of the cantonment is reported to be very good.

CHARITABLE DISPENSARY.—There is one dispensary in the Khasi and Jaintia Hills—at the Station of Shillong. It was first opened in 1872, and considerable additions have since been made to the building. During 1874 a total sum of Rs. 775. 8, or £77. 11s., was expended on new constructions and repairs, towards which the European residents subscribed Rs. 329. There is now accommodation for 10 male and 3 female patients. In that year the total number of in-door patients treated was 44, of whom 9 died, giving a death-rate of 20.45 per cent. The number of out-door patients was 529, or an average daily attendance of 7.8. Of the grand total of patients of both classes, only 31 were females. The largest number of cases are classified under the headings of fevers and constipation and colic. The total income during the year was Rs. 1598. 13. 9, or £159. 17s. 8d., of which Government contributed Rs. 300 for salaries, and an additional Rs. 300 as a special allowance. The European subscriptions amounted to Rs. 849, as compared with Rs. 33 subscribed by natives. The total expenditure was Rs. 1187. 15. 6, or £118. 16s., leaving a balance in hand of Rs. 410. 14. 3. The chief items were Rs. 480 for salaries of medical subordinates, Rs. 160 for servants' wages, and Rs. 222 for dieting of sick. There were 53 minor operations performed during the year.

The people of the District have no system of medicine of their own, and no native practitioners. Their sole remedies consist in divination and incantation. The only indigenous native drugs are chireta and wormwood. As stated in a previous paragraph, a small cinchona plantation was established by Government at Nongkhai in 1847.

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